THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD

ORGAN OF UNITARIAN CHRISTIANITY
AND FREE RELIGIOUS FELLOWSHIP

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WORKER - PRIESTS

AS in other parts of Christendom, the Roman Church has suffered in France grievous losses during the last eighty years; it has been said that in 1943 ten million Frenchmen could be counted as heathen. During the war, a number of French priests insinuated themselves among the Frenchmen sent to Germany for forced labour, suffering for it, when discovered, by being sent to concentration camps. Inspired by this example, and seeing in it the possibility of a new attack on the irreligion among French workers, the Archbishop of Paris, Cardinal Suhard, founded the Paris Mission in order to enable French Dominican priests to work at trades in the same way as ordinary workers. As was inevitable, a handful of these men became Communists, influenced, no doubt, by the same kind of sympathy which misled so many modern intellectuals, many of whom have since recanted. This seems to have led conservative political elements in France to appeal to the Pope to put his veto on the experiment. The worker-priests, however, received much support from the higher ranks of the French hierarchy, who may be presumed to know something of their work; but now, three Cardinals, after a personal mission to Rome, have laid down rules for the future conduct of the Mission. According to these rules, the priests are to be specially chosen by the bishops and to receive special training, they are not to engage in manual work for more than three hours daily, they are forbidden to engage in trade union activities, and must not live in isolation, but shall be attached to a parish or to a community of priests. The worker-priests have now signed a statement complaining at not being allowed to live the life of a worker in all its aspects; and, rejecting the terms laid down by the Cardinals; they have insisted that their " decisions will be taken with full respect to the working classes and to the struggle of the workers for their liberation."

A Dilemma

The Church is obviously in a dilemma, especially as the protest itself shows a certain " leftist " slant on the part of the worker-priests; but the Vatican has thought it wise to make a conciliatory broadcast, sympathizing with their disappointment, stating, however, that only three out of a total of one hundred and three priests had refused to submit. A later and defiant letter from the worker-priests of Paris suggests that the submission is not so complete as the Vatican broadcast would suggest. The interest excited by these development has now spread far beyond the Church, questions having been tabled in Parliament itself about the interference of Rome in the affairs of the French Church; whilst the brilliant Catholic novelist, Francois Mauriac, in a passionate article in *Le Figaro*, speaks of an attack at the very roots of the Dominican Order, " equivalent to the dynamiting of one of our Cathedrals."

The Experiment

Unitarians naturally look at all this from two viewpoints. In the first place, they ask themselves whether this divergence of views on the place of the Church in an industrial society will weaken and divide the Roman Church in a way that the Modernist crisis fifty years ago failed to do; the very fact of the Vatican broadcast is a measure of the seriousness with which this crisis is viewed in high places. It has clearly not been forgotten that a strong anti-papal sentiment has often marked the relationship of the French Church to the Roman See. A more immediate and serious interest, however, will centre on the nature of the experiment that is in question. That experiment is, on the whole, a reaction to modern conditions on the part of men with a deep sense of Christian responsibility in the face of the world's problems, and who feel that only by identifying themselves beyond recall with the everyday lot of the worker can they hope to cast down the middle wall of partition that shuts off the Church from living contact with those who have in the past been traditionally regarded as specially dear to the heart of God. It may be, of course, that the final word has already been pronounced; but those to whom this episode is of infinitely greater significance than a mere dispute within a rival confession will not cease to hope that so unique and devoted an attack on the religious indifference of the modern French worker will not be stifled before it has had a chance to prove its worth.

The French Church and Papal Infallibility

There may be a ground-swell underneath this incident that may have profound consequences not realized at present. The historic difficulties between the French Catholic Church and the papacy should not be forgotten. Under the leadership of the University of Paris, the French Catholic Church was in the late Middle Ages the unflinching defender of the rights of the General Councils of the Church against the encroachments of the papacy; because of the opposition of the French Church, the doctrine of papal infallibility does not appear in the decrees of the Council of Trent. Such, indeed was the climate of French ecclesiastical opinion in the eighteenth century that for a short time it looked as though a *rapprochement* might be

reached between the French and the Anglican Churches, a tentative scheme of union actually having been drawn up by the Sorbonne; but as the century progressed the cause of papal supremacy gained the upper hand. The humiliations imposed on the French Church by Napoleon led the bishops after the Restoration to attach themselves to the monarchy rather than the papacy, as being a firmer guarantee of ecclesiastical independence; and it was only through the untiring devotion of several writers and preachers of great ability and eloquence that the feeling of the French Church, in the middle of the nineteenth century, turned unmistakably towards the recognition of papal infallibility.

(*Contributed*)

THE UNENDING QUEST

By Arthur Peacock

THESE two books* belong to very different periods of time but it is appropriate to write of them together for they have much in common. Each reveals the deep searching of earnest and sincere thinkers for communion with God.

Let no one be put off from reading the first of these books because of the popular title that it carries. It might be thought that it belongs to that class of literature, met with on bookstalls nowadays, that claims to give insight into the wisdom of the East but which generally is very lacking in both scholarship and spirituality. It is a significant contribution to an important subject and one for which many Western readers will owe a real debt to Swami Prabhavananda and Christopher Isherwood.

Their aim has been, not only to give a new translation of *The Yoga Aphorisms of Patanjali* but also to present an up-to-date commentary in which, by methods of paraphrase and interpretation, their significance and meaning may be made clear to the modern student. They feel that these ancient Hindu aphorisms offer a practical aid to the spiritual life and can be of tremendous help to followers of any of the living religions. They may, too, aid those who are struggling along the difficult path that leads from doubt to certainty.

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Those who approach the study of religion purely from the academic standpoint may question their method and criticize points of interpretation. The seeker after light and truth, striving to discover some meaning behind the seeming chaos and tragedy of contemporary life, will discover a good deal of real help within both text and commentary.

How interesting it would be to know if Olaf Stapledon during his quest found help, gained some revealing insight from the teachings of this ancient Hindu sage! Stapledon's devotional diary, written in the evening days of his life, gives us an intimate and deeply moving revelation of his changing moods, his burning desire for faith, his wrestling with doubts and questions, his triumph over them. His achievement in the discovery of a faith that gave him peace of mind, serenity and courage.

There is no clue as to the sources, either books or persons, from whom help and guidance came in his predicament. It is clear though that like so many in this plight, deeply anxious to discover a faith that makes sense of life, Stapledon found much traditional teaching a hindrance rather than an aid.

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He saw the necessity for the church as "the heir in chief of all the Christian ages, the formal custodian in the West, of all the deepest wisdom and superhuman aspiration." He expresses a sincere wish to share in its communal worship, to enjoy the deep experience of mutual fortification that its fellowship confers. But again and again he finds himself compelled to remain on the threshold of the Church, spending his days in doubt.

There are many poignant passages in this book showing how much this sensitive pilgrim felt this. He could not bring himself to believe that the truth expounded by the Church was unique. He believed that in the personality of Jesus men could discover the true character of God but he could not say Jesus was "very God." He was prepared to regard the ancient dogmas of the Church as symbols of the spirit. He could not feel they were fact.

"The symbol I reverently accept," he writes, "since I accept the Way and acknowledge love as all excelling and as the ground of all. This I believe, I must believe, or drown in darkness. But when the Church's love of God self-sacrificing, martyred for his creatures, claims truth to fact, it stirs me not. It wearies, it bores, it chills, not warms my heart.

"Then what is it that is wrong with me, what is it within me that restrains me, so that I stay for ever on the threshold, merely of the Church? Almost I could pray—Oh! Christ save me!"

In this moving passage Stapledon cries not only for himself but for so many men and women in the world now. They know the answer to their questionings is not to be found either in an authoritarian Church or within what Stapledon calls "the ambiguous gospel of the comrades." They know not where to turn.

Can it really be that he never realized that there is within the Church a fellowship of men and women who would have happily and warmly offered him the hand of fellowship because they, too, thought of themselves as seekers, as followers of the Way, not as a company of the theologically arrived?

It would not seem so, and it is this fact that presents a real challenge to all Unitarians and Free Christians. For what Stapledon writes brings home so realistically the unhappy truth that many others in similar plight remain still on the threshold.

Can we speak the word that will answer their doubts, that will help them win that sense of conviction, that mood of serenity that vision of the Eternal that came finally to Olaf Stapledon?

What we must realize is that it is just those who stand on the threshold, unable "to join the faithful or to boldly turn to the triumphant forces of the Godless," who are turning to books like this modern treatise on the ancient Hindu aphorisms and finding within them a measure of illumination and spiritual comfort.

Mr. Isherwood and his learned colleague might usefully have indicated to their reader the fact that there are streams other than the "main stream in the Christian tradition." They draw attention to the distinction of emphasis between the Sankya and the Vedanta schools in Hinduism. They might have indicated something of the differences in outlook between orthodox and liberal Christianity.

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This applies especially to their comments on such matters as the nature of man, the significance of sin and the approach to worship.

One of the real values of what they have to say lies in the clarity with which they indicate the differences, for instance, between the Christian and Hindu view of sin. To the Christian, sin is the wrong a man does when he knows what the right is. It is a positive act of disobedience. To the Hindu, sin is the act a man engages in through ignorance, when his life has become alienated from God. The commentators have a valuable passage indicating both the differences and dangers in both approaches.

On the subject of worship the impression is gained that they feel it is a matter of spiritual progress when the pilgrim

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* *How to know God:* The Yoga Aphorisms of Patanjali, edited by Swami Prabhavananda and Christopher Isherwood (Allen & Unwin, 9s.). *The Opening of the Eyes*, by Olaf Stapledon (Methuen, 7s. 6d.).

no longer finds the need for forms of worship. This is a typical Eastern view. In this matter, temperament plays a bigger part than is realized. The atmosphere of a simple Quaker meeting house means everything to those who gather regularly within its hallowed walls. But many a devout Christian, accustomed to the established forms in either a parish or a free church, could never feel within the meeting house any sense of "the beauty and holiness." And *vice versa.*

There can be no doubt that though Keilher Patanjah's views nor those of his contemporary disciples will find general acceptance, no one will turn these pages without finding some help within them. This applies particularly to the chapters where some of the more simple spiritual disciplines that form part of the Yoga teaching are outlined and explained. Stapledon has passages indicating that he came to see the need for such disciplines but he saw their need not only for himself but for all men. His concern was "not with the salvation of any lone individual but with the community." Followers of the Yoga tradition, on the other hand, have tended often to think of the first and to be unmindful of the other.

Read both the ancient philosopher and the modern thinker. Their books are the writings of men who sought—and who found.

"Let me," cries Stapledon, "never again lose you. Strengthen me to give my all to you, and gladly. But if through frailty I still hold back, so that once more darkness is within me, may I at least never again forget that the murk is of my own making and that indeed, indeed I have seen you and you are real."

It is a prayer that will gain an echo in many a reader's heart and mind. It should be the prayer of every sincere pilgrim of the Way.

COMMENT

Our Hardy Forbears

ONE of the daily newspapers lately reproduced a photograph dating back over sixty years of a crowded coach and onlookers drawn up in the middle of the frozen Thames at Oxford. A reader promptly drew attention to the presumably greater vigour of the earlier generation shown by the fact that few of them wore overcoats; whereupon another reader pointed out that they all wore hats. The first correspondent then retorted that none of them wore spectacles. But I am afraid that the dispute cannot be settled so easily: the probability is that under their suits the earlier generation all wore woollens—possibly even red flannel—but of that we can never be sure. A very large proportion of the youth of the present generation seem to wear light cotton underclothing even in winter: on the other hand, the prominence of scarves in a contemporary photograph might give our grandchildren the erroneous impression that the young men of the present generation are peculiarly liable to throat troubles.

A perusal, however, of the fairly large collection of calf-bound books that line the walls of the vestry of my chapel leaves no doubt of the fact that earlier generations had a far greater power to digest heavy theological and philosophical works than ourselves. Most of the books have a library notice inside the cover, giving the borrower permission to keep the book for two weeks, with, however, a liability to a fine of ½d. per day for delay in returning it beyond the allotted period. Periods on Sundays and during the week are given for issue and exchange of books. Most of the works are of a very "heavy" type, like Fellowes's two-volume *Guide to Immortality* and John Taylor's *The Scripture-Doctrine of Original Sin*; and among the lighter literature must be placed Raynal's *Philosophical and Political History of the Settlements and Trade of the Europeans in the East and West Indies*, and the poems of Mrs. Barbauld. It is very questionable, however, whether the diffuse and heavy theological works of the eighteenth and early nineteenth century contain more "meat" than the much more easily digested publications of our movement during the last fifty years: certainly very little of the contents of the former class can still appeal to educated men and women.

Quotations from the Bible

IN describing the Queen's visit to Canberra, the capital of Australia, where she was to open a special session of the Commonwealth Parliament, the Special Correspondent of *The Times* remarked that "some measure of the pride and achievement that lie behind this crowning act is to be found in the little burial ground of St. John's Church, where one of the earliest tombstones, bearing the date 1845, is inscribed: 'Here we have no continuing city, but seek one to come.'" The extraordinary lack of logic shown in that sentence suggests that the correspondent was unaware that the words in question were taken from the New Testament, and referred, not to the patriotic hopes of colonial pioneers, but to a spiritual city, "not made with hands."

If my surmise is correct it is only one example of many that could be adduced of the decline of our knowledge of the Bible as a living book and a source-book of literary allusiveness.

Some time ago I read a witty essay by Lord Dunsany in which he gave an example of the way in which the pointedness of Biblical utterances which in such a book as *Proverbs* form "waters of wisdom" that can "lay bare and give an interpretation to whole provinces of our experience." On one occasion he was present as a member of a village "Brains Trust." One of the questions asked was "Should women make-up in public?" Various answers were given, but when it came to his turn, instead of relying on his own wits, he quoted the proverb, "In vain the net of the fowler is spread in the eyes of any bird." The effect was such that no more answers were asked for to that question. But there is no need to press further the recognition of a fact to which English literature of last century bears ample witness. The decline of Biblical knowledge represents a decline in culture as well as religious knowledge.

"Thy people shall be our people"

PROBABLY the most dramatic and significant use of a Scriptural quotation in our time was made at a secret and private dinner in Glasgow attended by Sir Winston Churchill, at the end of Mr. Harry Hopkins's mission to Great Britain as the personal representative of Mr. Roosevelt. The host was the Rt. Hon. Thomas Johnston, who told the story in his book, *Memories*, published a year or two ago. Mr. Johnston had discovered that Mr. Hopkins had a grandmother who had come from Auchterarder, and in an informal speech, he said that he particularly welcomed Mr. Hopkins, "for the sake of his old grandmother from Auchterarder." Slowly Mr. Hopkins, with his white drawn face, rose to reply. "Mr. Chairman," he said, "I am not making speeches over here. I am reporting what I see to Mr. Franklin Delano Roosevelt, my President, a great man, a very great man. But now that I am here on my feet, I might say in the language of the old Book to which my grandmother from Auchterarder, and no doubt your grandmother too, Mr. Chairman, paid so much attention that (here Hopkins paused, and looked straight down the table at Churchill) wheresoever thou goest we go, and where thou lodgest we lodge; thy people shall be our people, thy God our God. Even unto the end." He then sat down in dead silence. "Churchill's eyes welled up in tears. Here was the first news that the United States was throwing its weight upon the Allied side."

Commentator.

THE INQUIRER

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A CRITIC'S NOTEBOOK

By E. W. Martin

THERE are innumerable methods of historical interpretation, but it is doubtful if any foreign historian has ever penetrated more deeply into the structure of our thought than the French writer, Elie Halévy. His book, *The Growth of Philosophic Radicalism* (Faber, 42s.), translated by Mary Morris, is introduced by A. D. Lindsay, Master of Balliol College, Oxford.

The book is divided into three parts. The first part is an exploration of the ideas and principles of thinkers during the youth of Jeremy Bentham, from 1776 to 1789, when a scientific morality was established. Bentham was a disciple of Adam Smith, an economist whose fundamental thesis was what Halévy has called "the spontaneous harmony of egoisms."

In the second section of the book, M. Halévy traces the evolution of the doctrine of utilitarianism from one noteworthy focal point in 1789 to another in 1815. Although Bentham was himself an anti-jacobin he did seem to have momentary leanings toward republicanism, and he was made a French citizen by the National Assembly. In his reply Benthan said that he was quite willing to become "a republican in Paris provided he remained a royalist in London."

Bentham became a democrat through contact with autocratic James Mill; but in those days neither supported the idea of universal suffrage. In 1818, however, together with Francis Place and Sir Francis Burdett, he demanded universal suffrage as a right and came forward as the chief thinker of the new Radicalism. Bentham's reputation as a social thinker continued to grow and his writings increased in virulence. During many years it was James Mill who acted as the intermediary between the great Utilitarian and the world about him.

The last portion of this close-knit history of ideas is a consideration of the evolution of philosophic radicalism. Bentham was accepted as the precursor of a new era, although it did not require any utilitarian theories to underline the fact that the electoral regime in England was sadly out-of-date. Bentham did not invent the Radical programme: "But the Philosophical Radicalism gave the Radical agitation, which was tumultuous and disordered, the doctrinal solidity which it lacked." Most of the thinkers believed that there would be a revolution in England like that of the French Revolution of 1789. But they were mainly political thinkers, and they were mistaken.

Elie Halévy's book is really three great volumes in one. It is a source-book that no student of history can neglect; and the full bibliography will be an aid to serious students.

A very different type of historical work is *The Literary History of Rome* (Benn, 42s.), which first appeared in 1909. This third edition by J. Wight Duff is edited by his son and contains a useful supplementary bibliography. The author gives first of all an idea of Roman environment, tracing the tribal and geographical origins of the city; and he deals also with the Latin language, with Roman character and religion, with the earliest Latin and the invasion of Hellenism. From the end of the first Punic War (241 B.C.) to the first consulship of Pompey (71 B.C.) was a period of vast change. Rome was gaining power and there was a great deal of development internally.

Roman poetry and drama is also considered in detail. The second section of the book—The Ciceronian Period—is a scholarly interpretation of a flowering period in Roman culture: the oratory of Cicero is carefully dealt with, and there is a fascinating note on Julius Caesar and his lost literary works. The Augustan Period opens with a commentary on Virgil and is followed by a similar analysis of Horace. Various elegiac poets, such as Ovid and Propertius are mentioned together with some minor Augustans. The final chapter deals with Livy and Augustan prose. In an epilogue the author sums up the relation of literature to national life, showing how the evolution of Rome is a story of world-importance. Professor Wight Duff was a scholar whose work deserved to be reprinted.

GREAT ISSUES BEFORE THE ASSEMBLY

(Continued from the issue of February 13)

By John Kielty

(Secretary, General Assembly)

WE are thus left with the present position which means that at this very moment we have two appeals before the movement: one for £30,000 and the other for £3,000 p.a. for as long as we can any of us visualize. To these two must be added the appeal for not less than £50,000 which must be launched in the not too distant future for the re-building of Essex Hall, then almost at once an appeal for congregations to increase stipends which means approximately £10,000 per annum; and in addition there is the need to increase the income of the Assembly by £2,000 p.a. All this means that shortly we are likely to be asking the same people, and let me emphasize that it is the same people to whom all these appeals will be made, to give to their own churches and outside appeals of a denominational character £15,000 p.a. and a capital sum of £80,000.

Bearing in mind the tremendous efforts and the splendid generosity which were needed to raise £95,000 some years ago, the task we are setting ourselves would seem an impossible one. When we take into account the changed circumstances of the time which make money a good deal more tight than when the Appeal Fund was being raised, we see how impossible the situation is fast becoming. Moreover, we have said nothing yet about the cost of providing research scholarships and the added cost of training which would have to be met should a campaign for more students be successful.

We cannot leave the matter there. That would serve only to discourage all of us, which is certainly not my purpose.

That purpose is to try and present to the denomination as a whole an overall picture of the situation as it is and as it is tending to develop. Now we must go on to suggest the approach.

Essex Hall

No one will doubt either the material need for, or the spiritual encouragement that could come from, the rebuilding of Essex Hall. I do not propose to go into the ways in which I believe the cost can be met, let it be sufficient to say that I firmly hold that it can be met, and when the Hall has been erected it should provide a contribution to the increased income which the Assembly needs. Some years must elapse before this can be achieved, but having regard to the keen interest in the rebuilding of the Hall which one finds in the country at large it is quite reasonable to assume that the task will be undertaken and successfully carried out.

It is not my province to speak on the Homes Appeal, that is fully launched and the responsible Committee can be left to deal with the situation realistically as it develops, I hope.

Stipends

We next come to the matter of Stipends. I have said that there is an awareness among our laity that these must be tackled with determination. The special Appeal to the laity from past lay presidents of the Assembly will meet with success, I believe, when once it is realized that there is no other way to meet the need for increased stipends. It will take time, but it will be done. It is surprising how already some congregations have increased stipends and yet frankly recognize the need to do more.

Unitarian Advances

Then comes the Unitarian Advance Campaign. If once we can give our people a challenging lead in this matter they

will respond, and with the united support of ministers and people behind the Campaign one feels that slow, steady progress will be made in strengthening existing causes and launching new ones.

The Colleges

We come then to the vexed question of the Colleges. Let me preface my suggestions in this connection with two statements. No one for a moment doubts the integrity and motives of those responsible for our Colleges. No one can move about among the ordinary laity without becoming aware of a sense of annoyance at the way in which this whole matter has been handled in the last five years. Practically everyone is of the opinion that we cannot afford two Colleges; that the full facts have never been set before the denomination; that the matter is being handled almost in complete isolation from the Assembly which represents the main body of our people. Sometimes such views are expressed angrily, but mostly they are expressed with sorrow and a deep feeling of frustration since it would appear as though no one can do anything about it. Lately, with this new appeal, the view is growing that unless we face the facts more realistically we may actually find ourselves with *no College at all*. All this is most serious, and especially so at a time when we are faced on all sides with problems which require united action by the whole body of our people in the most enthusiastic spirit if they are to be solved. May I appeal to the responsible authorities to move at once towards the establishment of ONE College without waiting for the Ten Years' Trial Period of the Liaison Scheme to run its course. It would obviate the need to appeal for £3,000 p.a. Such a move would indicate to all our people a determination to face facts resolutely and without undue weight being paid to sentiment, and would so give us all more heart to meet the rest of our problems.

Dispassionate Examination

Now I know that many faults can be found with my suggestions but I plead that they do endeavour to face the issue squarely and from the standpoint of the whole body rather than in the interests of any section. The trouble to-day is, that rightly or wrongly, the ordinary layman has a feeling that sectional interests are being served at the expense of the whole movement. This arises because of a wrong interpretation of the term "independent" which is in vogue amongst us, and which leads all too often to action by a section regardless of the views and the concerns of other sections and, sometimes, of the body as a whole. We have to find a way of maintaining the true independent spirit among us and at the same time increasing the amount of co-operative action which a changed world demands of any organization which claims to be an organized expression of the liberal approach to religion. There need be no loss of real independence by any section, there could be a great gain of strength all round.

No doubt some will say that finance plays too large a part in all I have said. I admit the fact and plead in extenuation that finance must play a large part in the life of our movement and if not properly dealt with can stand in the way of any Unitarian Advance.

I end as I began with a plea for a dispassionate examination of my articles and constructive criticism. Let none of us seek to justify himself or score points; rather let us all seek to serve the best interest of the larger cause which is dear to all our hearts and for which so many labour so unselfishly in so many ways. Please, let us have no acrimony or bad blood, there has been enough of that already. Let my final word be from the scriptures: "Come, let us reason together."

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

A LOAN

SIR,—I am interested in the articles and correspondence on the subject of finance. This worry is not peculiar to us and afflicts all organizations depending on the goodwill of the individual at a time when living standards, and, therefore, living costs, are rising. As a consequence, we all find it more difficult to *give* money away.

May I throw out a suggestion for discussion? We may not be able to give, but can we lend? To raise £100,000 now is probably impossible, but can our movement *borrow* £100,000 from its members? One thousand loans of £100 from our 20,000 followers seems a possibility, although loans of £10 or £1,000 would be equally welcome. I feel certain we could invest this sum in non-depreciating securities to give us 3 per cent or an income of £3,000.

No doubt *gifts* of £100,000 would help enormously, but an extra *income* of £3,000 is not to be spurned. As loans were required to be repaid, the investments would have to be sold although every endeavour should be made to find new lenders.

This is a very brief outline of an idea with details omitted, but what do readers think of the idea?—Yours,

London. *W. J. Shearring.*

"FREE ELECTIONS"

SIR,—I note that together with other papers you have suggested that the Soviet Government is against free elections in Germany. May I point out that the Soviet Union favours free elections, but has slightly different views of how they can best be organized. The Soviet proposal at Berlin was that a provisional all-German Government be set up—representing East and West—and that the main aim of such a Government should be to organize free elections throughout Germany, after the withdrawal of the main foreign military forces.

It is very hard to see why such an election would not be as free as the version proposed by the West. Moreover, if the West is so confident that such elections would have results contrary to Soviet wishes, it is hard to understand why they do not accept Molotov's proposal.—Yours,

British Soviet Friendship Society. *Pat Sloan.*

[Pat Sloan is a bit too ingenuous. He must well know the West German objections to the recognition of the Communist imposed government of Eastern Germany; and he must surely have some knowledge of the kind of elections that would be likely to take place there if the government were recognized.—Ed.]

UNKNOWN UNITARIANS

SIR,—Mr. John Rowland's letter under the above heading, draws attention to the strength which might accrue to Unitarianism, if those with us in heart, but in presence, were to become united to us in both ways.

This matter touches, at one part of itself, the Postal Mission. The characteristic work of this Society is to make known, through such advertising as its resources permit, the existence of the Unitarian denomination. A characteristic reply to these advertisements, year in year out, is, "Evidently I have long been a Unitarian. But, until I saw your advertisement, I had no idea that there was an organized group of people like myself!"

If anyone is further interested in our activities, we should be pleased to send an Annual Report, on application to us at 14 Gordon Square, W.C.1.—Yours,

Rosamond H. Barker.
Sec., Central Postal Mission.

UNITARIANISM AND SERVICE AS JUSTICE OF PEACE

SIR,—I am very grateful to Mr. Graham Rogers for correcting my error of appointments of Justices of Peace.

I trusted to memory instead of making a note at the time of seeking the information.

Appointments of magistrates are invested in the Lord Chancellor, but in respect of that of Lancashire that is vested in the Chancellor of the Duchy of Lancaster.—Yours,

Jas. Thackray.

ORGAN WANTED

SIR,—I am wondering if anywhere in the United Kingdom one of our churches has tucked away somewhere a pipe organ which maybe is never likely to be wanted. We have money in the bank which might be sufficient to pay carriage and get it installed with an electric blower as well. £700 is required to instal a new one which makes the project so far impossible—hence this appeal.—Yours,

333 Eton Road, Ilford. *A. Causebrooke,*
Ilford Church Secretary.

Reports of Women's League Annual Meetings will appear next week.

YOUTH SUPPLEMENT

BY THE UNITARIAN YOUNG PEOPLE'S LEAGUE

YOUTH AND WORSHIP

By Alastair Ross

TO many in Unitarian and Free Christian Churches the form of service is something immutable and sacrosanct. Yet many young people, to whom church services are a strange experience, can be bewildered, and repelled, by forms of worship which seem to them to lack life and meaning. If the older church members say, "If the young people don't like the services, they needn't come," do they not run the risk of seeing their congregations becoming smaller and more elderly? On the other hand, change for its own sake may be as undesirable as undue conservatism. Are modern forms of worship in our churches satisfactory? If not, what changes are desirable to bring our forms of worship more into touch with contemporary needs? This problem was faced by a special meeting of the Manchester Unitarian Society on Thursday, February 11. The Society had asked three members of the younger generation to voice their opinions, and the opinions of their contemporaries.

The chairman, the Rev. Fred Kenworthy, welcomed the youthful panel : Mr. George Ashworth of Pendleton, the Rev. G. W. Petts, minister of Ashton and Mottram, and Mr. Christopher Raible, of the Unitarian College, Manchester, and the U.S.A., whose name is not unknown to diligent readers of *The Inquirer*. Worship, said Mr. Kenworthy, was the primary purpose of every church. Without churches it could not be carried on. Worship, too, had met human needs over the centuries, but if it was to meet our modern needs it should be expressed in terms which had meaning for the worshipper of to-day. It seemed that for young people ordinary church worship had lost its power to satisfy. How could that power be regained?

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Each speaker was keen and critical but essentially constructive and each provoked warm approval for some of his points, while others were capped by vigorous opposition and counter-suggestion.

Mr. Ashworth's plea was for more use of drama to reinforce the message of the normal service by nativity plays, visual sermons and dramatic readings. Skilful use of light and darkness, of silence and concentrated attention, could bring home to a congregation, old or young, realities which the reasoning of a sermon alone might never bring to life. Mr. Raible gave a friendly critical account of a number of things which had struck him in his visits to churches in this country. Why does the small congregation so often spread itself all over the pews of a large church, giving a self-centred, unfriendly appearance to the visitor? If we are to sing prose psalms, why don't we do so joyfully and in time with one another? *Must* we have the offertory during the service, breaking the devotional atmosphere and compelling us to fumble for coins at unsuitable moments? Why don't more sermons, theologically admirable, give a practical lead to the man in the pew, sending him out into the world after the service with some course of action in his mind which he can follow in the difficulties he will meet? "Do we do enough," he asked, "to encourage the heretic in our midst? Are not we ourselves, though sprung from heretical stock, becoming too tradition-bound and orthodox?"

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The Rev. G. W. Petts had made some illuminating inquiries of his young people. On prayers: If God can grant our petitions, why do we ask for the same things week after week? On readings: These are valuable only if followed by private thought and study. On hymns: Don't we too often let our love of a good tune blind us to obscure or out of date words. On sermons: You can't take in a sermon if you hear it only once and then go out and forget it; sermons should be slowly digested, heard again, recapitulated, quietly discussed, and not allowed to "peter out." Sermons were too often taken for granted, and then the preacher was the only person to benefit from them.

Mr. Petts himself had three practical suggestions to make. (1) Every sermon should be followed, within two or three days, by special discussion and private study. (2) House services should be much more widely held, to create and preserve group feeling. (3) Lay people should do much more to lead worship. Only by active participation and self-expression could they clarify their views and feelings and acquire confidence, and thus develop their personalities—the main purpose of religion and of life.

There was lively discussion. To one person the taking of the offertory was an essential part of worship: to another, a regrettable distraction. To some, the singing of prose psalms was one of the highest forms of worship: to others the obscurity of some of the psalms was an obstacle. Some were for a liturgy: others for the familiar "hymn sandwich": others for bold experiment "to shock the congregation out of their apathy, so that they would sit up and wonder what was coming next."

The problem still remains. But youth had had their say, and had been heard with appreciation and respect. If, on the following Sunday, in a score of churches round Manchester, some church members were looking, and listening, and singing, and praying, just a little more thoughtfully and with a little more alertness and responsibility, the meeting was worth while. And the debate continues: on Thursday, March 11 three of our ministers will be speaking to the Society on this same subject, and another lively discussion is expected.

UNITARIAN YOUTH SUNDAY

G.A. Youth Sunday falls on March 7 this year. Will your church be one of the many who are holding youth services to mark this important occasion when young and old together dedicate themselves to service of the needs of their churches and of each other? Collections in aid of youth work last year exceeded £50. All collections should be sent to the R.E.Y.D. Rev. Fred Kenworthy, as chairman of our Religious Education and Youth Department, has sent out a special message to all our churches and young people's groups.

"THE YOUNG UNITARIAN"

U.Y.P.L.'s organ has now returned, as a four-page newssheet appearing in alternate months and costing 2d., in place of the former quarterly magazine. With Miss Sylvia Tempest, of Bradford, as editor, youth is indeed at the helm; she made her *Inquirer* début at fourteen. Many *Inquirer* readers already take "T.Y.U." to keep abreast of the ideas and activities within the young people's organization. Specimen copies are to be had from Mr. D. M. Klugel, B.A., Unitarian College, Daisy Bank Road, Manchester, 14.

Sydney, N.S.W., Australia: During the last two weeks in January, Unitarians and their friends in Sydney had the privilege of a visit from the Rev. and Mrs. W. Bottomley, of Melbourne, where Mr. Bottomley is minister of the Unitarian Fellowship of Australia and the Seaford Community Church.

Mr. Bottomley conducted the services at the Sydney Unitarian Church on two Sundays, and had profitable discussions with church officials, the New South Wales field worker of the Unitarian Fellowship of Australia, Mr. Ross Howard, and with many other contacts.

For his subject on the first Sunday, which was observed as General Assembly Sunday, Mr. Bottomley spoke on "God and You." To an excellent congregation, he imparted his own deep conviction of the existence of God, and of the privilege and joy of living as sons and daughters of God, a joy that could never be experienced by a godless humanism that was as irrational as it was powerless.

On the same evening, the Rev. Wyndham Heathcote, minister emeritus of the Sydney Unitarian Church, was present to make a short speech at a public celebration of his 93rd birthday.

THE CALENDAR OF THE CHURCHES

SUNDAY, FEBRUARY 28, 1954

ABERDARE, Highland Place, 11 and 6, Rev. D. JACOB DAVIES
ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. GORDON BEVERLEY
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. ARTHUR W. VALLANCE
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. GILL
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Mr. SYDNEY H. KNIGHT
BATH, Trim Street Chapel, Unitarian, 6.30, Rev. FRANCIS TERRY
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLACHLAN
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Rev. DUDLEY RICHARDS
BILLINGHURST, Free Church, South Street, 11.15, Rev. J. MARTIN HALL
BIRKENHEAD, Unitarian Church, Bessborough Road, 6.30, Rev. MAURICE JOHNSON
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30 Rev. RONALD McCRAW
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Rev. F. D. JONES
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, ——
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. J. GORDON DAVIES
BOLTON, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. MAW
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. ARTHUR J. LONG
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. CHARLES SIMPSON
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. LAWRENCE REDFERN
BRADFORD, Broadway Avenue, 3.15, Mr. W. LLOYD
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK
BRIDGWATER, Christ Church, Dampier Street, 2.30, Sunday School, 6.30, Rev. W. H. CORDELL
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES
BRIGHTON, Christ Church Unitarian, New Road, 11, Mr. JOHN ROWLAND, 6.30 Rev. DENNISH HILTON
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BERTLES
BRISTOL, Oakfield Road, 11, Rev. A. H. BERTLES, 6.30, Miss EVA LONGBOTTAM
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. W. HILL WAREING
BURY, Bank Street, 11 and 6.30, Rev. F. M. RYDE
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 11, Children's Service, 6.30, Mr. C. DEAKIN
CARLISLE, Unitarian Church, Lorne Street, 2.15, Sunday School, 6.30, ——
CHATHAM, The Church of the Great Companions, Hamond Hill, 3, ——
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. E. STANLEY PETERS
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. KENNETH TWISS
COMLEY, Stafls., Old Meeting House, Old Meeting Road, 11 and 6.30, Rev P. C. WHITEMAN
COVENTRY, Holyhead Road, 11 (Junior Church), and 6.30, Rev. ALUN WILLIAMS
CREWE, Free Christian Church, Beech Street, 3, Rev. E. D. EVANS
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKEN
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. CHALK (also 6.30 1st Sunday in the month)
DEAN ROW, 10.45, Rev. A. B. DOWNING. STYAL, 6.30, Rev. A. B. DOWNING
DENTON, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. FRED COTTER
DERBY, Friar Gate Unitarian Chapel, 11, ——, 6.30, ——
DITCHLING, Old Meeting House, 10.45, No Service
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. GEO. W. PARKINSON
DOVER, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. E. G. GREEN
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. SCOTT L. JOHNSTON
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER
EXETER, George's Chapel, South St., 6.30, Supply
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street Unitarian Church, 11, Rev. ALEXANDER REID
GLOSSOP, Unitarian Church, Fitzalan St., 10.45 and 6.30, Rev. GRAHAM SHORT
GUILDFORD, Ward Street Church, 11.15, Rev. R. NICOL CROSS
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. JOHN STORER
HALIFAX, Northgate End, 10.45, Rev. J. B. TOMKIN, 6.30, Mr. W. AUSTIN DAVIES
HASTINGS, Free Christian Church, South Terrace, 11, Rev. DENNISH HILTON, 6.30, ——
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Mr. B. L. HOPKIN
HORSHAM, Worthing Road, 6.30, Rev. J. MARTIN HALL
HUDDERSFIELD, Fitzwilliam Street, 6.30, Rev. J. B. TOMKIN
HULL, Park Street Church (Unitarian), 6.30, Rev. RALPH PHILIPSON
ISLE OF WIGHT, Newport, Unitarian Christian Ch., 11 and 6.30, Rev. W. J. CARTER
KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PIPER
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. STANLEY MCKEOP
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER
LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Dr. R. W. WELCH
LEICESTER, Newarkmough Road, 11, Junior Church, 6.30, Mr. C. V. WALTON
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. LEONARD MASON
LEYCHESTER, Vernons Hill, Gorsten Walk, 11, Local Arrangements
LEWES, Westgate Chapel, 11, Rev. W. J. McELLOWNEY
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KENDALL
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. TUDALL
LIVERPOOL, Booth Free Church, 6.30, ——
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KEIR MORRIS
LIVERPOOL, Gateacre Chapel, 11, Rev. DUNCAN P. STEWART
LIVERPOOL, Hamilton Road, Prenton, 3, Sunday School, 6.30, Rev. BRIAN GELLAND
LIVERPOOL, Hope Street, 11 and 6.30, Rev. D. GLYN MORGAN
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. SIDDWELL PRICE
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LOWE
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. D. P. MAW
LONDON, Brixton, Ellen Road, 11, Rev. E. G. LEE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30 Rev. J. C. BELLAMYNE
LONDON, Forest Gate, Upton Lane, 6.30, Mr. J. I. GRIMES
LONDON, Gibbins Green, Heap Lane, 11, Mr. S. R. MARTIN, 6.30, Rev. K. C. THRUSSELL
LONDON, Hackney, New Gravel Pit Church, Clarence Place, 6.30, Rev. D. P. OSBORN
LONDON, Hampstead, Rosslyn Hill, 11, Rev. DONALD P. MAW
LONDON, Highgate Hill Unitarian Church, 11, Rev. K. C. THRUSSELL (also 2nd Sunday in the month at 6.30)
LONDON, Hoxton Hall, 6.30, Rev. ARTHUR PEACOCK
LONDON, Islington Unitarian Church, Upper Street, Prayers Hall, 6.30, Rev. A. V. FOX
LONDON, Kilburn, Unitarian Christian Church, Quex Road, 11, Rev. A. V. FOX
LONDON, Lewisham Unitarian Church, High Street, 11, Rev. D. P. OSBORN
LONDON, Leytonstone, Lea Bridge Road, Kearns Green, 6.30, Mr. T. E. DARTON
LONDON, Mansfield Street Church, Rutland Green, 6.30, Rev. J. W. DODDS
LONDON, Richmond Free Church, Ormond Road, 11, Rev. F. HANKINSON
LONDON, Stratford, West Ham Lane Unitarian Church, 11.30, Children's Church 6.30, Rev. W. WADDINGTON
LONDON, Wandsworth Unitarian Church, East Hill 11, Rev. ARTHUR PEACOCK (also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sundays 6, Rev. T. L. JONES
LONDON, Wood Green Unity Church, Newnham Road, 6.30, Rev. G. J. G. GREEVE
LYTHAM ST. ANNS (Ansdell), Unitarian Church, Channing Road, 11 and 6.30, Mr. E. A. WEST
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6.30, Mr. DAVID C. DOIG
MANCHESTER, Cross Street Chapel, 10.45, Rev. F. KENWORTHY, 6.30, ——
MANCHESTER, Failsworth, Dob Lane Chapel, 6.30, ——
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. MAURICE BOSDIN
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. D. T. EVANS
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Rev. F. KENWORTHY
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. JOHN GILL
MANCHESTER, Renshaw Street Mission, 6.30, Supply
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. G. D. FOOTE
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Rev. A. E. POTTS
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Dr. ALFRED HALL
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31 Stockport Road, 3 each Sunday
MEXBOROUGH, Free Christian Church, 6.30, Rev. E. A. DAVIES
MIDDLETON, Old Road Chapel, 6, ——
MORECAMBE (see Lancaster)
MORETONHAMPSTEAD, 3, NEWTON ABBOT, 6.30, Rev. C. G. TOONE
MOSELEY, Christian Church, Stamford Road, 10.45 and 6, Mr. EDRIC SHAW
NANTWICH, Old Chapel, 6, Rev. E. D. EVANS
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30 Rev. J. H. CORAM DAVIES
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. E. B. SHORT
NORTHAMPTON, Kettering Road Church, 6.30, Mr. P. B. GODFREY
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. GORE
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL
OXFORD, Manchester College Chapel, 11.30, The Rev. THE PRINCIPAL
PADDHAM, Nazareth Unitarian Church, Knight's Hill, 10.30 and 6, Rev. W. HILL WAREING
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH
PLYMOUTH, Unitarian Centre, Houndiscombe Road, 11 and 6.30, Rev. E. H. KEMBLEY
POOLE, Unitarian Church, Hill Street, 11.15, Junior Church, 6.30, Rev. ERNEST PINN
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGIS
PRESTON, Unitarian Chapel, Church Street, 6.30, ——
RINGWOOD, Hants., The Meeting House, 6.30, Musical Service
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. WILLIAM BEER
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Supply
SALE, Atkinson Road, 11, Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 10.30 and 6.30, Rev. W. T. WILKINS
SHEFFIELD (Attercliffe), 6.30, Mr. W. E. BROOKS
SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. SOKELL
SHEFFIELD, Unity Church, Crookesmoore Road, 11 and 6.30, Rev. E. D. DAVIES
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Supply
SIDMOUTH, High Street Unitarian, 11 and 6.30, Rev. W. C. NEWTON
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Rev. H. J. ROSSINGTON
SOUTHEND-ON-SEA, Dunsley Road, 11, Children's Church, 6.30, Miss M. GRIFFITHS
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. JONES
ST. HELENS, Corporation Street, 6.30, Mr. E. E. LLOYD
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. I. HODGSON
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. F. W. BARR
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, ——, 6.30, ——
SWANSEA, Pleasant Free Christian Meeting House, 11, Rev. B. VINEY
SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. VINEY (also 11, First Sunday in the month)
SWINTON, Swinton Hall Road, 10.45 and 6.30, Rev. ERIC WILD
TAUNTON, Mary St. Chapel, 11 (and 6.30, 1st Sunday in month), Rev. W. H. CORDELL
TEWTERSON, Old Meeting House, Ashford Road, 6.30, Rev. G. KERSEY
THORNBURY, Unitarian Church, 10.45 and 6, Supply
TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. CHARLES EASTON
TROWBRIDGE, Conigre Unitarian Church, 11 (1st Sunday in month) and 6, Rev. A. F. O. THOMAS
WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. EDGAR W. HILL
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. E. W. DEAKIN
WATFORD, Friends' House, Church Road (by permission), 7.30, Mr. A. G. TARRANT
WEST BROMWICH, Lodge Road, 11, Children's Church, 6, Mr. E. LEWIS
WEST KIRBY, Brookfield Gardens, 11, Rev. MAURICE JOHNSON, 6.30, Miss H. DENNIS-WILLIAMS
WHITBY, Flowergate Chapel, 2.30 (Junior Church), Rev. W. T. WILKINS
YORK, St. Saviourgate Chapel, 6.30, Rev. T. BRETT DAVIES

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 14 Gordon Sq., W.C.1

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. COLIN GRIFFITH
MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. JAMES
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, —— Music Telephone LX 5321.
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister: Rev. W. BOTTOMLEY. Meetings as advertised.
STANFORD COMMUNITY CHURCH, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. BOTTOMLEY

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West, and Simpson Street 11, Rev. ARTHUR CRABTREE
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. BOLTON
VANCOUVER, B. C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West 11, Rev. JOHN A. CHASE

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Rev. E. H. MORRIS
WELLINGTON, Unitarian Free Ch., Ekdall's Buildings, 109 Lambton Quay, Supply

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School, 7, Service, Rev. MARMION C. RATTER

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BIRTH

GIMSON—On February 15, 1954, at 38 Cheniston Gardens, W.8, to Ann (née Pitt-Lewis) wife of Peter M. Gimson, a son (Francis Herbert).

DEATHS

PHELPOT—On February 12, suddenly, Edith Maude Phelpot, wife of Alex Phelpot, member of Stratford Church, E.15.

CARPENTER—Mrs. Rose Carpenter, a life-long Unitarian, and for many years a member of Darnley Road Unitarian Church, Southend-on-Sea, passed away on Monday, February 8, aged 76. She is deeply missed by her friends and her son. Funeral Service at Southend, on Wednesday, February 17, conducted by Rev. John Kielty.

"LAYFOLK TO LAYFOLK"

One hundred and twenty-five churches have taken 12,000 copies. 211 churches have still to apply for copies. Has your church applied yet? Copies may be obtained from The Secretary, General Assembly, 14 Gordon Square, London, W.C.1.

ACCOMMODATION

ALWAYS WARM HERE! Usually 70° public rooms. Twin-bedded 4½/6½ guineas, including heating in bedroom day and night, gratuities, early tea, etc. Singles £5 18s. up, annexe 4 guineas. Meat/Vegetarian. Convalescents welcomed (breakfast in bed). Used by Unitarians and Quakers. "Finest Climate" (Brochure free). Phone Hastings 4784. NORMANHURST P/HOTEL, Sea-front, St. Leonards, Sussex. Opposite covered walk; near Sun-Lounge Orchestra. Summer 5½/8 guineas.

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London: Highgate: To listen to an expert talking with ease and enthusiasm is an enthralling experience as members of Highgate, Golders Green and Mansford Street found on February 13 when Rev. Eric Wild spoke at Highgate on various aspects of dramatic production. The occasion was the first meeting in a Drama Week-end arranged by Rev. C. K. Treacher and made a fitting prelude to an experiment in worship carried out at the evening service on February 14. Here the Highgate Dramatic Group offered in place of the sermon a short play entitled "A long look back." The week-end was unusually interesting and will be remembered with happiness.

Swansea: The congregation were much invigorated by the visit of Rev. Dudley Richards on the week-end of February 13 and 14. On the Saturday there were stimulating meetings of the Sunday School teachers and the Young People's League—the numbers being augmented on each occasion by visitors from the other South-East Wales churches. It was the first meeting of the Sunday School Association since its revival in South-East Wales and the first step towards the revival of the South-East Wales Y.P.L.

On Sunday a large congregation listened to a challenging sermon on the dangers of the wrong sort of "progress."

ELLEN KENNEDY McCONNELL

Though long prevented by illness from active participation in the work of Hope Street Church, Liverpool, Miss Ellen K. McConnell, who died on Wednesday, February 10 last, maintained her interest in all its affairs.

She had survived all the members of a large family, so that there were left no blood-relatives to follow her remains, at the Memorial Service in Hope Street, down the aisle she had regularly trodden for more than two generations. Her faithful friend and housekeeper, Miss Isobel Smith, attended her in death as in life, accompanied by church officers, and friends, some of whom had come from a distance to honour Miss McConnell's memory.

By profession a teacher of mathematics and foreign languages, wherein latterly she had served on the staff of the Birkenhead High School for Girls, Miss McConnell's interests centred in Hope Street Church. Here she had taught in the Sunday School, sung in the choir, fulfilled the duties of church secretary and treasurer, finally presiding over the church committee. Her attendance at church services could seldom have been equalled, and never surpassed. On occasion Miss McConnell occupied the pulpit, and her financial support of church work was lavishly generous.

A mid-Victorian, this undeviating servant of the church adjusted herself to changing times, ideas, and habits. With developments in some of the last-named she had scant sympathy, but remained liberal in outlook, and in all things charitable.

The Rev. J. Keir Murren, in the absence of the Rev. D. Glan Morgan through illness, conducted the Memorial Service in Hope Street on Monday, February 15. *D.P.*

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